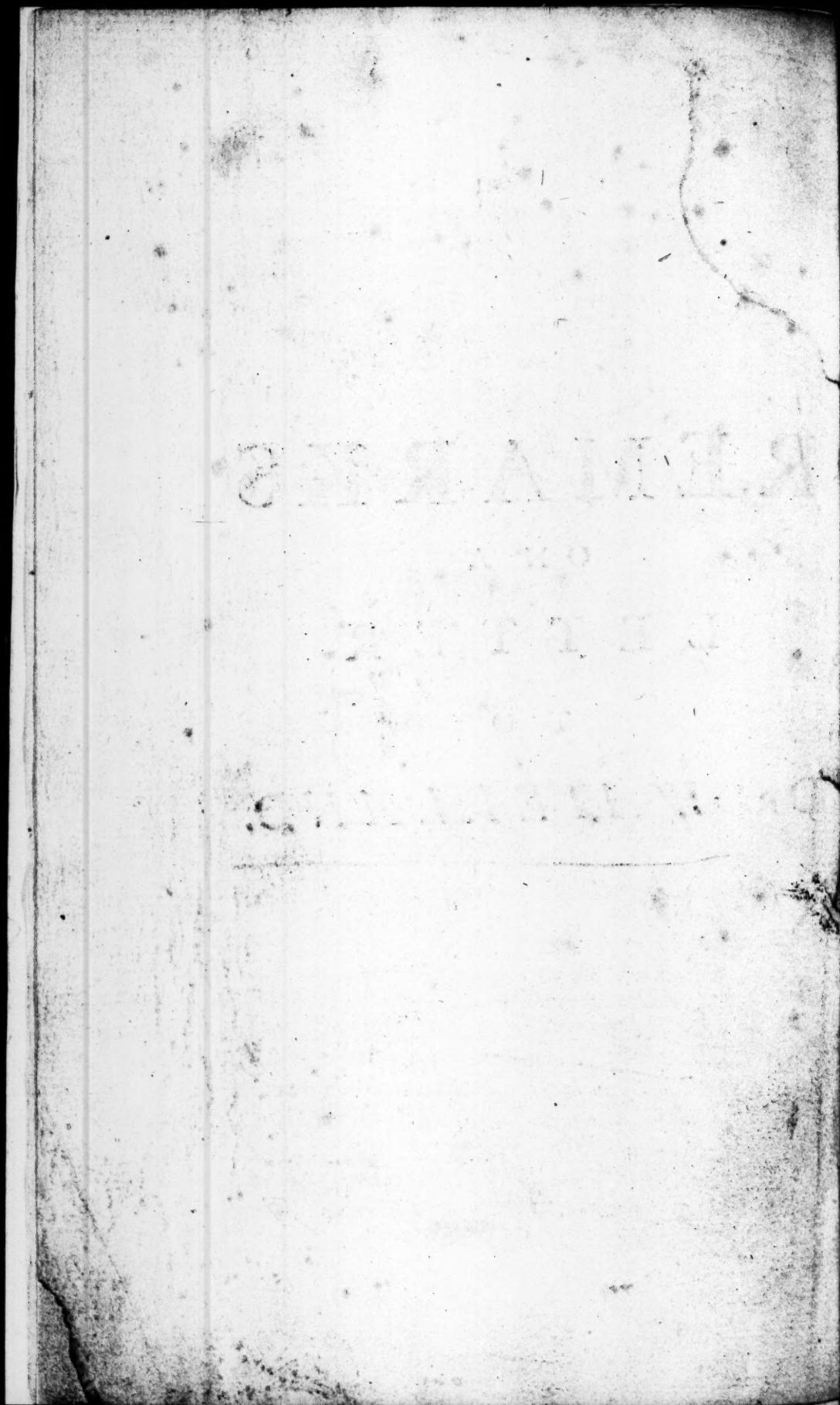


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REMARKS
ON A
LETTER
TO
DR. WATERLAND.



16a

REMARKS

ON A

LETTER

TO

DR. *WATERLAND*,

In RELATION to the

Natural Account

OF

LANGUAGES,

BY

PHILOBIBLICUS CANTABRIGIENSIS.

C A M B R I D G E.

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TO
The AUTHOR.

SIR,

IN a late Letter of yours to the Reverend and Learned Dr. Waterland I meet with the following Passage pag. 38, 39. *As to the Story it self* (i. e. of Babel, and the confusion of Languages) *one must needs own it to be a strange one* — — — 'Tis certain it has never made any great impression on Men of Letters, however pious otherwise and religious: who in tracing the origin and antiquity of the several Languages, seldom think it necessary to run back to Babel, but find the cause to be grounded in Reason and Nature; in the necessary mutability of human things; the rise and fall of States and Empires; change of Modes and Customs; which necessarily introduce a proportionable change in Language. 'Tis from these principles, that Men of Learning have in fact

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demonstrated the Causes, and deduc'd the History of most particular Languages from their source and origin; not only of those which now obtain, but of such also, as tho' once flourishing are now no longer in common use and practice: as the Greek, Latin, Italian, French &c.

MANY both of the Antients and Moderns have endeavour'd to prove, that the Hebrew was the first and common Language of all, till in process of time, thro' the influence of the causes above hinted, all other Languages sprang out of it, as naturally, as many Shoots from the same Root, many Branches from the same Stock.

THESE words, as they seem to lie rather in the form of a private and general Hypothesis, than of publick and particular Remarks upon the Dr., I chuse to be the subject of a few Pages, without interposing in the particular Argument and Dispute between you and your Adversary, or presuming to appear professedly in Defence of a Person, who, I doubt not, will prove himself perfectly qualified to vindicate the Honour and Authority of Scripture, as well as his own Reputation.

WHEN I first read the Passage above cited in your Letter, I could not but discern immediately the artful design and view of it, 1st. To give us a hint of your own advancement and depth in Literature; 2^{dly}, To cast a tacit

a tacit and distant Reflection on Divines, for their supposed simplicity, and unacquaintance with the *Nature and Original of Languages*. 3dly, To suggest and insinuate, that *all Men of Letters* and understanding, who have trac'd the *Origin and Antiquity of Languages*, have shewn no regard to the Scripture History of the Babel-confusion, but proceeded wholly upon *Reason and Nature* in their Critical Enquiries and Deductions about them.

THIS last Article being express'd with an extraordinary air of assurance, and in terms very full, bold, and didactical, is to me, I confess, matter of surprize and amazement; tho' not of much trouble and uneasiness. I have made it often the business and diversion of some Hours to search a little into the *Origin and Antiquity of Languages*, and have accordingly consulted, as far as I have been able, the Criticks of best note and character upon that subject; but I neither have, nor can observe, that the Scripture Story of Babel made never *any great impression on Men of Letters*, but quite the reverse, as shall be shewn by and by. Strange this! that you and I should see, think, and conclude so differently, upon the same Men and Things! But to tell you the truth, I am fully perswaded, that you have not examin'd so far into these matters, as the nature of the thing and such positive assertions might require: and I flatter

my self with hopes of proving it clearly to you, and your readers, before I have done. You have evidently touch'd but slightly on the learned discoveries of modern Criticks, and, not considering with a proper attention either the end or use of them, have unhap-pily fallen into such a mistake, as would mortify a Scholar to be published by any one, much more by himself.

You tell me that *this Story of Babel* has never made any great impression on *Men of Letters* who have *trac'd the Origin and Antiquity of Languages*. This I must affirm to have not the least Ground, *Reason*, or *Colour of Reason*. Fact and Experience are as strong against you, as they can be against any Paradox or *Hallucination* whatever. Many Writers have collected with great care and curio-sity the opinions and judgments of the Learned on the Babel-confusion of Tongues: the chief of which are *Buxtorf^a*, *Pererius^b*, *Duret^c*, *Bp. Walton^d*, and *Morin^e*: not one of all these mention any single Christian Author that e-ver disputed the Authority of the Sacred Text, but only recount the many and different Interpre-tations of it. This is evidence alone beyond all exception, that *Men of Letters*

^a Buxtorfius Fil. *Dissertat. Philolog. 2.* ^b Pererius *Lib. 16.*
in *Genesin.* ^c *L'Histoire des Langues, Cap. 2, 3.*

^d *Walton. Proleg. in Polyglot. 1.* ^e *Stephanus Morin. Exercit. de Ling. Prim. ejusque Appendic. Part. 1. Cap. 8.*

who

REMARKS. 3

who had trac'd the Origin of Languages, had receiv'd no small impression from the Scripture Story of Babel. But perhaps you would wish to hear more express and particular Declarations against you. Take this from Buxtorf.
 f Philosophers and some others, unacquainted with History and Scripture, have attributed this variety (of Languages) to Nature. —— Divines, following the Authority of Moses, refer the Origin of the multitude of Languages to God, and make him the Author of it: For thus he (Moses) writes of this matter Genes. 11. v. 6, 7, 8, 9. The Lord said &c. And in this most are agreed. But as to the manner and form of the Confusion how it was effected they are divided in their opinions.

So Bp. Walton, another judicious Critick in this part of Learning. g I must now in the next

f Philosophi & alii nonnulli, Historiæ & rerum Sacrarum imperiti, Naturæ hanc varietatem adscripsere. —— Theologi, Auctoritatem Mosis secuti, ad Deum optimum Max. multitudinis linguarum originem referunt, Illumque ejus Authorem faciunt. Sic enim ille hæc de re scribit Genes. 11. v. 6, 7, 8, 9. *Dixit Dominus &c.* Quibus verbis disertè Deo hujus rei causa adscribitur. Et in hoc quidem consentiunt & convenient plerique. Attamen in modo efficiendi, & formâ hujus confusionis describendâ, variant sententiis.

g Proleg. 1. §. 7. Confusio linguarum quo Authore, & quomodo facta sit, proximo loco inquirendum. Ab ipsis hominibus fuisse nemo facile crediderit. —— Solus Creator qui unitatem linguae primus dedit, eam mutare & tollere potest. — Restat itaque Confusionem a solo Deo inductam fuisse. Sic enim disertè docet textus. Gen. 11. 9. *Dominus confudit labia eorum:* cumque subito & quasi momento facta sit hæc unius linguae in plures divisio, & varietas tanta in animis hominum intro-

next place enquire by whom and in what manner the confusion of Tongues happened. That it was owing to any human means no body would easily be persuaded. The Creator alone, who at first gave the unity of Language, can change and destroy it. It remains therefore that the Confusion was introduced by God alone. For thus the Text expressly teaches us Gen. 11.9. The Lord confounded their Language. And as this division of one Language into many was effected on a sudden and as it were instantaneously, and so great a variety infused into the minds of Men, it could not proceed from any other cause, but Him with whom to will and to do are the same; and He that conferred, by immediate inspiration, upon Men even unlearned and illiterate the gift of Tongues, the greatest almost of all Miracles, (He it was that) effected the (extraordinary) change at Babel by a Power evidently Divine.

BEFORE him the great Bochart had express'd the same thing.^h *The Confusion of Tongues God alone introduced. — The same Babylon, where other Languages had their Birth, was at-*

introduceda fit, proficisci aliunde non poterat — quam ab eo cui velle & facere idem est: quique donum linguarum (miraculorum omnium ferè maximum) hominibus etiam indoctis immediate contulit, hanc mutationem Babyloniam virtute planè divinā effecit.

^h *Geograph. Sacr. Lib. 1. Cap. 15. Confusionem Linguarum solus invexit Deus. — Eadem Babylon, ubi cæteræ linguae natae sunt, semper Hebraicæ fuit fatalis, semel in confusione linguarum, & rursus cum Judæi ibi captivi patrium sermonem dedidicerunt.*

ways

REMARKS.

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ways fatal to the Hebrew, once in the Confusion of Tongues, and a second time when the Jews in their Captivity there, forgot the Language of their own Country.

Gerard Vossius likewise. ⁱ We learn from the Divine Moles, that upon the division of the World, which was made in the days of Heber, after the Confusion of Languages, the East fell to the Portion of Shem's Posterity; &c. He has intimated the same in another part of his Works ^k.

Joseph Scaliger indeed has but hinted as much in his 242d Epistle, to Richard Thompson, as also his Father Julius Caesar Scaliger^l; but however I am very sure you will find it exceeding difficult to prove that either of them ever express'd any doubt concerning the Text in dispute.

ⁱ Pref. ad Lib. de Vit. Serm. Ex divino Mose cognoscimus, in divisione mundi, quæ post *confusionem Linguarum* temporibus Heberi facta est, Orientem obvenisse posteris Semi, Meridiem iis, qui à Chamo descendissent; Septentrionem & Occidentem generi Japheti.

^k De Grammatica Lib. 1. cap. 9. scribit (*Simplicius Comment.* 46. in *Aristotel. 2. de cœlo*) Callisthenem Aristotelis rogatu missæ in Græciam observationes Chaldæorum ab annis 1903 ante tempora Alexandri. Id fuerit annis circiter ducentis ante natum Abramum, paulo ante *structuram turris Babylonicae*. Nempe nihil prohibet, quo minus in terra Sennaar literis & Astrologiæ vacarent, priusquam de *turri* eâ cogitaretur, vel locus is *Babelis nomen* accepisset.

^l Exercitat. adv. Cardanum p. 259. Puer ego ab Hebræis accepi tot (sexaginta sc. & duas) esse linguarum differentias, in quas vox, unius anteā modi, ad *mirificam illam turrim* facta esset *μητένα ἀνθρώπων*. &c.

To

To these I have added in the Margin *Du-
ret^m, Daniel Heinsiusⁿ, Selden^o, Huetius^p, Vi.*

^m *Thresor des Lang.* Cap. 3. Le grande & admirable Prophète Moïse après avoir descrit en son histoire du *Genèse* ch. 10. fort particulièrement les générations des enfans de Noé & la division des îles, des Nations, par leurs regions un chacun en sa langue, selon leurs enfans & familles entre leurs gens, descrit au ch. 11. ensuivant ce que s'ensuit. Alors toute la terre univerelle estoit d'un même langage & parole, & advint comme ils se départirent d'Orient qu'ils trouverent une campagne en la terre de Sennaar, & y habiterent, & dirent l'un à l'autre, or ça faisons des briques & les cuisons au feu. Si eurent des briques au lieu de pierres, & de l'argile au lieu de ciment, puis dirent edisions nous une tour, de laquelle le Sommet soit jusques au Ciel, faisons que nous ayons renommée, afin que paradvanture ne soyons dispersez sur toute la terre; donc le Seigneur descendit pour voir la dite tour qu'edifioyent les fils des hommes. *And a little lower.* Les Hebreux escrivent que le mot Babel est dérivé de la racine *בָּבָל* Balal qui signifie confondre & brouiller, le quel mot fut donné & imposé à la tour bastie par Nemrod, appellée par les septante deux interprètes Grecs en leur version Grecque *οὐγκωσις*, confusion, à cause qu'en icelle le Seigneur Dieu confondit la première langue du Monde, ainsi qu'il est confirmé en l'Écriture Sainte Gen. 11.

ⁿ *Prolegom. ad Aristarchum Sac.* p. 676. Ut Linguae olim ad discordiam penamque scitius inventa, postea a S. Spiritu in usum veritatis ac concordiae sanctificatae sunt, ita post hanc vitam ea commendabitur præ reliquis quæ Creatorem suum optimè laudabit. Quia ibi neque Babel erit, propter unanimitatem, neque multis variisque opus erit linguis, quia unus erit populus ususque omnium ac idem Deus.

^o *Prolegom. ad Deos Syr.* Cap. 2. Babyloniorum, Assyriorum, & Arameorum primò Ebraeum Sermonem fuisse palam est ex eo, quod ante *Linguarum Divisionem*, eorum regiones incolebant, qui unius, ut *Scriptura ait*, labii erant.

^p *Demonst. Evangel. Propos.* 4. Cap. 13. Probabilior hæc est sententia, & Doctorum Hominum ac sanctorum etiam Patrum aliquot consensu receptissima, linguam Hebraicam mundo ipsi coœram esse, & Adami, priorumque Patriarcharum usu concelebratam, post *Babelicam linguarum divisionem*, in Semi ac deinde Eberi familiâ integrum ad Abrahamum usque, & Israeliticam gentem perseverâisse.

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iringa^q, *Perizonius*^r, *Morin*^s, and *Dr. Wooton*^t, all concurring in the same Sentiments, all *Men of Letters* and *tracers of Languages*.

I WILL cite but one Writer more on this point, and that is *Augustin Calmet*, the very Person you refer to in your Margin. I have not indeed seen as yet the particular Piece which you quote of him, but, unless the Learned Benedictine can be guilty of gross inconsistency, I may venture to vouch him in favour of my self, and opposition to you. In his *Scripture Dictionary*, under the word *Babel*, he speaks thus. *Babel, ou Babylone. Ce Terme signifie confusion; & on donna ce nom*

^q *Observat. Sac. Lib. 1. Cáp. 1. & passim.*

^r *Origin. Babylon. Cap. 8. Moses — hæc Historia Sacra laciniā non tam id egit, ut exponeret Babelis Originem, quam ut traderet Rationem & Causam, per quam Noachidæ, quum fuissent anteā ut necessum erat conjuncti Lingua, habitatione, & unius Populi Forma, separati ab se invicem & dispersi in diversa terrarum abierint, atque ita evaserint dein etiam Lingua & Societatis jure discreti.* — Verum hæc ipsa lacinia, quæ cæterequi sic *satis liquida* videtur, absque una & altera foret difficultate, de quibus ex professō agemus, variis tamen *interpretationibus*, in contraria sœpe discedentibus, & complures rei gestæ circumstantias quas *Scriptura S.* ignorat, nec desiderat sed respuit, commiscentibus, non parum insuper obscuratur. *Vid. et. Cap. 9. & 13.*

^s *Exercitat. de Ling. Cap. 8. Receptam ab antiquis & recentioribus auctoribus de Linguarum multiplicatione in Campis Babylonicis amplectimur, atque existimamus ex propriis sacri Codicis verbis evidentēr fluere, Labium sive sermonem unum & eadē verba adhuc obtinuisse in toto terrarum Orbe, cum turris Babylonicae insanum opus aggressi sunt Homines, ut patet Genes. 11, 1.*

^t *Dissertat. de Confus. Ling. passim.*

à la ville & à la province de Babylone, par ce qu'a la construction de la tour de Babel, Dieu confondit la langue des hommes qui travailloient à cet edifice ; en sorte qu'ils ne pouvoient plus s'entendre. On débite diverses conjectures sur la maniere dont s'est fait la confusion des langages à Babel, qui ne sont point de notre sujet. — L'Ecriture dit simplement que les Hommes etant partis de l'Orient, & etant venus dans la terre de Sennaar, se dirent les uns aux autres : *Faisons nous une ville & une tour, dont le sommet s'eleve jusqu'au ciel, & rendons notre nom célèbre, avant que nous soyons dispersez dans toute la terre.* Or le Seigneur ayant qu'ils avoient commencé cet ouvrage, & qu'ils étoient résolus de ne le pas quitter, qu'ils ne l'eussent achevé : descendit & confondit leur langage ; en sorte qu'ils furent contraints de se disperser par toute la terre, & d'abandonner leur Entreprise. And under the word *Langue*. Les profanes, qui n'ont pas en connoissance des Livres saints, ni de l'Histoire de la Creation du Monde, se sont imaginez que les hommes ayant été produis au hasard en differens endroits du Monde, & etant sortis de la terre, de même que les autres animaux, étoient d'abord sans langage & sans connoisances ; que premièrement la nécessité, & ensuite l'utilité leur firent inventer certain sons & certains termes, pour l'expliquer & pour se faire entendre les uns aux autres ; que de là se formèrent les *Langues*, qui

qui sont si différentes entre elles, parce qu'elles ont été inventées séparément, & sans que ceux qui en sont les premiers auteurs, ayent en aucune liaison, ni aucun commerce les uns avec les autres. Mais la connoissance que nous avons de l'origine de l'homme, ne nous permet pas de douter que Dieu que créa Adam parfait, ne lui ait donné un langage, pour exprimer ses pensées & ses sentimens. — *Ses enfans & ses successeurs parlèrent apparemment le même langage jusqu'au déluge, & depuis le déluge, jusqu'à la confusion arrivée à Babel.*

WHAT think you now of your *Men of Letters and tracers of Languages?* Do they all seem to refer the variety of them wholly to *Reason and Nature, to the rise and fall of States and Empires, change of Modes and Customs,* without any sort of Divine Interposition? Do they sneer the Scripture History of *Babel,* and the simplicity and ignorance of those who believe it? Or can you produce in defense of your self any abler Criticks, of superiour Genius, Abilities, Industry, and Application? I am very well assur'd, you neither will nor can.

WELL! but, say you, is it not certain, that *Men of Learning have in fact demonstrated the Causes, and deduc'd the History of most particular languages from their source and Origin not only of those which now obtain, but of such also, as tho' once flourishing, are now no longer in common*

common use and practice, as the Greek, Latin, Italian, French &c.?

HAVE not many both of the *Antients* and *Moderns* endeavour'd to prove, that the Hebrew was the first and common language of all till in process of time, thro' the influence of the Causes above hinted at, all other Languages sprang out of it, as naturally, as many Shoots from the same Root, many Branches from the same Stock?

VERY little truth in all this; and supposing the whole to be true, no impeachment as yet against *Moses*, no incredibility in the *Babel-Confusion*.

BUT, have *Men of Letters* in tracing the *Origin and Antiquity* of the several Languages thought it necessary to run back to *Babel*? No truly. If they had, they must have forfeited all their title to *Critique*, and deserv'd the ridicule and censure of all Mankind. This may seem to you perhaps and to freethinking dabblers in Learning nothing less than *Mystery and Paradox*. But I'll give you a clear and distinct explication of it in the following Pages, and shew you what a wretched mass of Error, and Confusion lies in the *Querics* abovecited,

Οφει μὲν εὖ εἰδός οὐ μὲν Θεός οὐδὲ γάρ αὐτεῖ.

You ask me, whether *Men of Learning* have not deduc'd to a Demonstration most of the particular Languages both *dead* and *living* from their *source and Origin*. This is all perplexity,

plexity, ambiguity, and artifice. I answer. Many of the living they have, but most of the dead they have not, and few ever pretended to it, and *none* have perform'd it to any tolerable degree of success and satisfaction. And I farther assure you, that whatever Discoveries they have made in Language, the Mosaick History will not, cannot suffer any real prejudice from them. To come to particulars.

You instance first in the *Greek*, as a Language trac'd by Men of Learning to its *source* and *origin*. Pray, what kind of *source* and *origin* do you mean? Its *literal* or *natural*, its *graphical* or *idiomatical*? As to the latter, that was never so much as attempted or thought of, as far as I ever heard, by Men of Learning; and the first is no manner of help to your side of the Question. This requires much Enlargement and Illustration.

I GRANT it therefore to be shewn beyond all dispute, by great numbers of Authors Antient and Modern, that *Cadmus* intro-

u Herodotus Lib. 5. Timon. ap. Var. Critias ap. Athen. Lib. 1. Plin. Lib. 7. Cap. 57. Justin. Mart. in Paræn. Tacit. Annal. 11. Clem. Alexand. Stromat. Lib. 1. Irenæus adv. Hæres. Lib. 1. Cap. 12. §. 4. Euseb. Præp. Evang. Lib. 10. Cap. 5. Marius Victorinus Grammat. Lib. 1.

w Scaliger in Euseb. Digress. Ionic. Lit. p. 102. & Epist. 242. ad Richard. Thompsonum. Epist. 362. ad Stephanum Ubertum. Vossius de Grammat. Lib. 1. Cap. 10. Grot. in Not. ad Lib. 1. Ver. Christ. Rel. §. 15. Ezechiel. Spanhem. Præstant. & U. Numism. Antiq. Lib. 2. Cap. 2. Montfaucon. Palæograph. Græc. Lib. 2. Cap. 1. Bochart. de Colon. Phœnic. Lib. 1. Cap. 20.

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duc'd letters first into *Greece* from *Phoenicia*, in number sixteen, and in the old Hebrew or Phoenician Character, about the time that *Othoniel*^x was Judge among the *Jews*, many Years before the Trojan War. I allow that four were afterwards added to the first sixteen by *Palamedes*, and four more to those many Ages later by the Poet *Simonides*. But what then? Will you say that the *Greek Language* has been trac'd up to its *Origin*? Can you not distinguish between *Letters* and *Language*? Did ever any Man of Learning suppose that the *Nature*, *Idiom*, and *Form* of the *Greek Tongue* took its rise and date from the *Greek Letters*? Childish! What do you imagine might be the *Language* in *Greece* before *Cadmus* introduc'd his Phoenician Letters, during the space of several hundred Years, from *Javan* the Son of *Japhet*, (from whom the *Iaoyes*^y or *Ioves* certainly took their name and *Origin*) to *Othoniel* Judge among the *Jews*? Undoubtedly *Greek*, the same in General and Substance with that which was spoke and wrote after *Cadmus's Letters*. Unless you will reply that *Language* depends upon

Walton. Prolegom. 2. §. 6, 9. Steph. Morinus de Linguis Part. 2. Cap. 4. Edm. Chishul. ad Inscription. Sigeam.

^x Vossius ibid.

^y Eusebius in Chron. Græc. p. 12. *Iauay, ιαυας καὶ οἱ Ιαυας.* Joseph. Antiq. Lib. 1. Cap. 6. *Ἄντο Ιαυας Ιανία καὶ τάρ-*
ας Ελλανίας. Hieran. Tradit. Hebraicæ in Gen. *Javan, Iones,* qui & *Græci*, unde mare Ionium. Grot. Annot. ad Lib. 1. Ver. Rel. Christ. Bochart. Geogr. Sac. Lib. 3. Cap. 3.

Letters,

Letters, and where there are no Letters, there the Human Species must be mute, or at least without any articulate Sounds and Discourse. I'll clear this matter up by an eminent Instance. We learn from *Socrates*^z, *Vossius*^a, *Morin*^b and others^c, that the *Gothick* Nation, or at least the greatest part of it were without any Letters, till the Year of Christ 370, and then were first taught them by *Uphilas* or *Gulphilas* a Christian Bishop. Now would any one venture to assert, that because we have trac'd the Origin of the *Gothick* Letters, we have therefore found the Origin of the *Gothick* Language? Certainly not. And hence it is, that Learned Men, tho' they have fix'd the *Origin* of the *Gothick* Letters, are yet so little agreed and satisfied concerning the *Origin* and *Nature* of the Language. *Quant à leur langue, il ne s'en trouve point de marques, dont on peut feurement parler.* Duret. p. 863^d. You may now by this time easily perceive how little Truth, Sence, and Significancy there is in your *Histories*, *Sources*, and *Origins* of the *several Languages*, especially at present with regard to the *Greek*. The least acquaintance with Critique and Phi-

^z Lib. 4. Cap. 27. a *Vossius de Grammat.* Lib. 1. Cap. 9.

^b *Stephanus Morin. de Linguis.* Part. 2. Cap. 2.

^c *Versus Vet. ap. Pet. Crinitum.* *Mabillon. de Re. Diplom.* Lib. 1. Cap. 11. Sect. 3.

^d *Vid. et. Joseph. Scaliger. de Linguis Europæ.* *Gesner. Mithridat.* p. 47. & *Waser. in Not.* p. 109.

iology will shew you your error, and the same Learned Men whom you usher in with so much Pomp, Triumph, and Solemnity, will upon a diligent and prudent examination immediately correct your misapprehension, and readily disown the mighty Discoveries you compliment them with. But I have still something farther to observe upon the Greek Language.

You tell me, that all Languages whatever, as many Antients and Moderns have endeavour'd to prove, did originally spring out of the Hebrew, as naturally as many Shoots from the same Root. Here again, you take shelter in fallacy, and wrap your self up in ambiguity. For pray, what sort of Idea would you please to annex to the word, *spring*. It is capable of no less than three widely different meanings. 1st, It may signify only, that the Hebrew was the first Language that ever appear'd in the World after the Creation. If this is all that you mean, it is a very weak and inconclusive Argument against the *Story of Babel*, because the same Learned Men who attribute that Honour and Prerogative to the Hebrew Language, have nevertheless receiv'd with all submission and reverence the Scripture History of the Confusion, as you will find in *Buxtorf, Bochart, Walton, and Morin* in the places abovecited. A second meaning of the word *spring* may be, that from

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the Hebrew, *Letters* were first deriv'd into other Languages, and thus may be stil'd, with a little impropriety the *Mother* of other Languages. In this sense indeed I may allow that the Greek *sprang* from the Hebrew, but without the least disadvantage to my self or gain to you. The 3d and last meaning of the word may be, that all other Languages *Spring* from the *Hebrew*, as so many Dialects of it, varying and diversified according to Time and other Accidents, but continuing in General and Substance the same with the Mother Tongue. This I take to be your real Sense, as carrying seemingly the most Authority against the *Story of Babel*. Now as in the other two meanings, I have before shewn your *Consequence* to be false and illogical, so here in this last, I will prove your Premises and Matter of Fact to be nothing better than Air and Fiction. I am only concern'd at present for the Greek Language; the others I shall venture to touch upon afterwards. You tell me, the *Greek* is originally only a Dialect of the *Hebrew*. I would desire to know, upon what Authority? Experimental Knowledge of them both? Impossible! There is no Similitude in the two Languages, that can give any ground or countenance to such a notion. Every part of Speech throughout the Grammars, from *Noun* to the minutest *Particle*, is a clear and

fragable Argument against it. Have the Greeks any *affixes* or *prefixes*, *präformantes* or *efformantes*, Letters *Radical* and *servile*, words *Heemantick*, *castrations of Vowels* &c. Has the Hebrew on the other side any *Cases* and *declensions* in Nouns; any *Aorists*, *Futures* 1 and 2, *paulo post Futurums*, such a Variety of *Moods*, as the Greek? Add to this, that the whole Turn, Idiom, and Phraseology of the Greek is totally different from that of the Hebrew. The only Resemblance that I can perceive between them, is in the Alphabet; but as the Cause of it is known to every Scholar, the Question will not in the least be affected by it. But in Languages that are really and truly nothing but Dialects of the Hebrew, the Case is quite otherwise. *Syriac* and *Chaldee* bear a Similitude to the Hebrew, in almost every particular of Grammar and Phraseology^a; and from hence it was that *Lucas Brugensis* pronounc'd them so easy to be learnt^b after the Hebrew. You will answer perhaps, that many Hebrew words appear in the Greek Language with a small variation. I grant it, and could shew it in a great number of Instances. But you cannot conclude with any justness from thence, that Greek is only a Dialect of Hebrew. The Teutonick has deriv'd abundance of Words from the Persian

^a Vid. *Buxtorf. Grammat. Chald. & Syriac. Ludovicus de Dieu Grammat. Ling. Oriental.*

^b Ap. *Walton. Proleg. 12. Sect. 2.*

Tongue,

Tongue, and the *Spanish* from the *Arabick*^c, will you therefore call the *Teutonick* a Dialect of the *Persian*, or the *Spanish* of *Arabick*? The *English* Tongue has borrow'd multitudes of Expressions from the *French*, must the *English* Tongue therefore be stil'd a Dialect only of the *French*? Thus far I have trac'd and disprov'd your Assertion of the *Greek* Language, from the *Reason* and *Nature* of Things. I will now produce the concurrent Opinions of Learned Men against you. *Joseph Scaliger*^d says, that the *Greek*, *Latin*, *Teutonick*, and *Sclavonick* are to be look'd upon as four *Matrices*, or Mother Languages, out of which, as from one common Parent, many *Dialects* or *Branches* have deriv'd and spread themselves. And he farther defines those to be properly *Matrices*, that have no Relation or Affinity between them. Here you see the great *Phoenix* of his Age, who had trac'd the Languages with as much Learning, Skill, and Judgment as any Man, gives the Title of *Matrix* to no less than three Languages besides the *Greek*, whereas you would persuade us that the *Hebrew* alone has any claim or

^c *Joseph. Scal. Epist. 228. ad Isaac. Pontanum.*

^d *De Linguis Europæ. Sunto — quatuor hæc Verba Deus, Quid, Godt, Boge, notæ quatuor — Matricum, Latinæ, Græcæ, Teutonicæ, Sclavonicæ. — Linguis Matrices vocare possumus. ex quibus multæ Dialecti, tanquam propagines deductæ sunt. Propagines quidem unius matricis lingua commercio inter se aliquo conjunctæ sunt: Matricum vero inter se nulla cognatio est.*

pretension to it. Bp. *Walton*^e tells us, that among the several Languages known to us, some are called by the Learned Cardinal ones, from which many others have sprung, and multiplied, as 1st *The Hebrew*, 2d. *The Greek*, &c. I could add a third excellent Critick^f, but these two Persons, I believe, may satisfy you and every Reader with respect to the generality of the *Men of Letters*, that it was never their Opinion, that the *Greek Language* sprang from the *Hebrew* as a branch from a Root; Some, I know there have been, who have freely indulg'd themselves in that way of thinking^g, but with too precipitate a fondness for a singular Notion, having no

d *Prolegom.* 1. *Sect. 14.* Quædam inter linguas nobis cognitas quasi *Cardinales*, e quibus multæ aliae pullulârunt, à *Dotti* recensentur. 1. *Hebreæ* unde Chaldaica, sive *Syriaca*, *Chanaanitica*, *Punica*, *Arabica*, — *Armena*, *Æthiopica*, & ex parte *Persica*. 2. *Græca*, cum variis ejus *Dialectis*, tam quinque vulgo notis, quam aliis plurimis; quæ per diversas Urbes gentesque *Græciæ* finitimas & per Varias, ubi *Græcorum Imperium* vigerbat, nationes extensa, cum aliis mixta novas linguas produxit.

f *Daniel Heinsius. Prolegom. ad Exercit. Sac.* p. 30. Addit quod nec *Idioma Orientis*, ad verbum cum exprimitur, sicuti ipsi vel utique assecuti sint, vel utique, ut oportet, expresserint *Graci*. Cum vix dici possit, quam hæc, sive *Dialectus* sive *Lingua*, a *Graci*mo longè abeat nonnunquam: quamquam tamen seu *γένη οὐσιωτῶν*, ut alibi docuimus, cum *Hebraismo* ut & *Syriastro* *Græca* quoque *Phrasis* convenire possit: quod in omnibus sit *Linguis*. Ut omnino nihil dicant, qui malignè portiū quam verè hæc de re pronuncidrunt. Cum & de *Graci*mo omnibusque autoribus antiquis *Græcis*, tum & istis qui ab illis quâna longissimè recedunt, rectum requiratur hæc judicium.

g *Ap. Walton. Prolegom. 1. Sect. 10. Viringam. Observat. Ex. cap. 6.*

other

other argument, proof, or Discovery for it but this, that the *Greek Tongue* in a long course of Ages, had adopted many words and expressions from the *Hebrew*. But this is Evidence far from being clear, cogent, and convincing; and after what has been said, I shall venture to declare, that for ought any thing You or I or the *Men of Letters* know to the Contrary, the *Greek Language* may be one of those many that arose from the *Babel-Confusion*.

I now pass on to consider the *Latin* and other Languages.

THE Latin Tongue you give as a second instance of *Languages trac'd to their Source and Origin* by *Men of Learning*. Still in the dark, confus'd, and unintelligible! *Latin* as it stands in your Letter, without any Definition or Explication, is a word wholly ~~equivocal~~ and illusive. One would think by your way of Expression, that there could only be one Sense affix'd to it, whereas it is really and certainly capable of four, and upon the clear Distinction of the several Senses, depends the Truth of your Assertion, and the Justness of the Argument. You must know, the *Latin* Language is nicely distinguish'd by Criticks into four Sorts, the *Prisca*, the *Latina*, *Romana*, and *Mixta^h*. The

^h *Gesner. in Mithridates. p. 65. Ed. 2da. ex Pet. Crinit. Relatum est quatuor fuisse apud nostros (i. e. Romanos) linguarum proprietates,*

etates, hoc est, *Priscam, Latinam, Romanam, Mixtam*, quod ex *Varronis* Authoritate Grammatici Veteres tradunt. *Prisca* est, quā vetustissimi Italīe populi sub Jano videlicet & Saturno regibus usi sunt: cujusmodi carmina quādam incondita, parumque nostris intellecta adhuc superlunt: ut Saliorum & Argeorum sacra, de quibus Varro etiam Terentius meminit. *Latina* verò, quam sub Latino & Regibus Tusciæ cæteri quidem Populi in ipso Latio loquebantur: quā tabulæ Decemvirales scriptæ sunt, ac sacræ Leges, & publica quādam edicta. *Romana*, quā post exactos Reges Romanos populi Gesta complexa est. Nam & hanc ipsam inter Poetas M. Plautus, Nævius, Accius, Pacuvius, Ennius & P. Virgilius maximè coluerunt. Ex oratoribus autem & Historicis M. Cato, Sisenna, Quadrigarius, Val. Antias, Cæsar, & M. Cicero. *Mixta* vero, quæ aucto Imperio & Libertate amissā, varios populos ac Nationes in jura Civitatis admisit, quo factum est, ut Romana virtus ac loquendi juxta integritas passim cum moribus degeneraret. *Gerard Vossius* Pref. ad Lib. de Vitiis Sermon. Habuit Sermo *Latinus* etatem crescentem, habuit decrescentem, habuit inter utramque vigorem suum. Crescentem divido in Pueritiam, & adolescentiam. Ad priorem refero Saliares Numæ Pompilii, ac similes hymnos, quos ævo optimo vix Sacerdotes sui intelligebant; item leges Regias ac Decemvirales; neconon Pontificum Leges & Annales; ad hæc columnam Rostratam Duillii, aliaque his similia. Adolescentiam auspicamur à Livio Andronico; quem secuti inter alios Nævius, Ennius, Pacuvius, Attius: meliorque his Portius Cato, cuius Libri de R. Rusticâ perdurârunt: cæterorum fragmenta solum habemus. Optimi verò in Adolescentiâ hæc Plautus, Terentiusque, Vigorem verò ac maturitatem in prosa habent Cicero, Cæsar, &c. in Carmine Lucretius, Catullus, Maro &c. — Posteaquam verò Roma prius sub Odoacro, mox sub Gothis fuit: ac à variis Gentibus, quas Romani barbaras vocârunt, misere discerptum est Imperium; Sermarem Romanum, non jam quasi decrepitem, sed dixero moribundum vel potius emortuum, magisque cadaveri quam vivo similem corpori. *Cangius* Illustriss. in Pref. ad Glossar. Lat. Sect. 2. Latinas Linguas quatuor quidam esse dixerunt. *Priscam, Latinam, Romanam, Mixtam*. *Priscam*, quā vetustissimi Italīe Populi sub Jano & Saturno sunt usi, incondita ut se habent carmina Saliorum. *Latinam* deinde, quam sub Latino & Regibus Tusciæ cæteri in Latio sunt locuti. *Romanam*, quæ post exactos Reges in Populo Romano viguit. — *Mixtam* denique, quæ post Imperium latius promotum simul cum moribus & hominibus in Romanam Civitatem irrepit, integritatemque verbi per Solæcismos & Barbarismos corrupit. *Vid. e. Duret. 770, & seqq.* *Prisca*

Prisca is that sort of *Latin* which was antiently in Use among the first Inhabitants of *Italy* in the Days of *Janus* and *Saturn*, before any Colonies from *Greece* had settlement there, and is call'd by *Gerard Vossius*, *Primogenia*, or the *Primitive Language of Latium*. The *Latina*, was a *Latin* of something later Date, the Language of King *Latinus*, and the People of his Time, in which were compos'd perhaps the famous 12 Tables, the Laws and Annals of the High Priests, and some Publick Edicts, corrupted a little from the Primitive, by Greek intermixtures and adulterations. The *Romana* was that which was introduc'd first in the Writings of *Naevius*, *Ennius*, *Pacuvius*, *Attius*, and *Cato*, cultivated afterwards with great Improvements by *Plautus*, *Terence*, &c. and brought at last to the highest Perfection of Purity and Elegance, by *Lucretius*, *Catullus*, *Virgil*, *Cicero*, *Caesar*, *Sallust*, *Livy*, &c. The *Mixta*, the 4th sort of *Latin*, was that which arose after the great decline and decay both of the *Roman Empire* and *Language*, made up of numberless Barbarisms and Solecisms from many Nations and Languages, and preserving but little Remains of that which is stil'd *Classick Latin*. Now take the *Latin Language* in either of the last three Senses, and I will readily allow that it has been trac'd to its Origin. But what does it prove? Just nothing at all against the Sto-

ry of *Babel*. Because tho' *Latin* according to the three last Denominations and Kinds, may admit of a certain Date, and Historical *Deduction* from *Men of Letters*, yet the first sort, the Antient and Primitive Language of *Italy* and the Parts adjacent, stands still unoriginated without any particular *Æra*, *Cause*, and *Account* fix'd to it. This is import'd in the very name of it *Prisca*, signifying only in general its superior Antiquity to the others, without any particular Mark, Description and Character of it; and therefore notwithstanding what some have Objectedⁱ concerning the *Latin* i. e. the *Romana*, or *Latina* being only a derivative and dialect of the *Greek*, the *Prisca* may ultimately be referr'd to the *Babel Confusion*, without any Impossibility, *Anacronism* or Charge of *ἀντεγνωσία*.

Having hitherto wrote and Disputed against you as an Adversary, and shewn how exceeding raw and unexperienc'd you are in the affair of Languages, and how little qualify'd to argue and determine upon them, I shall now alter my Method and Style into that of a Friend, and endeavour to give you some Knowledge and Insight into those Matters, by setting the Discoveries of Learned Linguists, in their true and proper Light from short Extracts out of their own Writings.

ⁱ *Vitrini. Observat. sat. Lib. 1. Cap. 7. Sect. 23.*

I will therefore in the Sequel consider what Languages *have* been trac'd to their Origin, what have not, and how far the *Massick* History is affected by such Deductions.

It is then very carefully to be observ'd, that whatever Languages, (except the *Hebrew*) have been really trac'd to any natural Source and Origin by Men of Learning, are such as are properly Modern, and grown into Use in the latter Ages only of the World, and substituted in the Room of others more Antient and pure. To begin with the Language of our own Country *England*. We learn from many Writers^k, that the *English* Language was first introduc'd by the *Saxons*, being one Dialect of the *Teutonick*^l, and afterwards adulterated by another Dialect of it, the *Danish* and *Norman*. Be it therefore allow'd that the *English* Language is trac'd to its Origin, and easily accounted for from Reason, *Mutability of Human Things, Rise and Fall of States and Kingdoms*. But what will you do with the Original and Primitive Language of *Britain*? Where will you fix its Birth and Source from the time the Isle was Inhabited, to the *Saxon* Conquest. Here the Criticks and the Men of Learning are whol-

^k *Gesner Mithrid.* p. 9. & 23. *Scaliger. de Ling. Europ.*
Duret. p. 873.

^l *Matricis Godt (Teutonica) propagines* sive *idiomata praecipua* sunt *tria*, *Teutonismus, Saxonismus & Danismus.* *Scal. ibid.*

ly at a stand. They tell us indeed, that the *British* Language was the same with the *Tartaric*^m, but the *Tartaric* it self they do not trace to its Fountain: And *Gerard Vossius* seems to think that the *British* as well as the old *Gallic*, *Spanish*, and *German* Tongues sprang originally from *Japhet's* eldest Son *Gomer* and his Posterityⁿ. The same thing may be seen and exemplifi'd in other Languages. The *French*, *Italian*, and *Spanish* Tongues, are very well known to be nothing more than Corruptions and Mixtures of *Latin*, *Francic*, and *Celtic*^o. And these it is true are easily trac'd up to their *Source* and *Origin*. But as they were very late in Existence, and did but succeed to Languages of higher Antiquity, those that preceded, lie still out of our Reach and Knowledge, and cannot be trac'd to their Fountain, any more than the Head of *Nile*. Thus it is also in the several Branches and Derivatives of other Primary and Antient Languages. Whatever out of these have been with any clearness and certainty trac'd up to

^m Walton. *Prolegom.* 1. §. 14.

ⁿ Europeæ autem Scythizæ terras, Tanai trajecto, occuparunt Cimmerii; — A Gomero illos filiorum (Japheti) natu maximo, ab illis verò Cimbros genus ducere, vulgatior opinio est. Ex hisce locis quæ diximus paulatim sunt protecti in terras alias atque alias. Communis verò lingua fuit Scythis & Celtis; hoc est, *Germanis*, & *veteribus Gallis*, *Hispanis*, *Britannis*. Sed hi postea multum à primogeniâ recesserunt. *Præf. ad Lib. de Vit. Serm.*

^o Matrix Deus (Latina) peperit *Italicam*, *Gallicam* & *Hispanicam*. *Scalig. Ling. Europ. Gefner. Mithrid.* p. 25, 49, 57. *their*

their *Origin* (the Number of which comparatively is exceeding small) may justly be esteem'd as of Yesterday, owing their Rise to a Series of Ages, and Varieties of Accidents; whereas the Original and Primitive Tongues, have buried their Nativity in a numerous Train of After-Generations, and are prior perhaps not only to History, but Letters themselves. It would be tedious and endless to transcribe in this place from *Gesner*, *Duret*, *Scaliger*, *Bochart*, *Walton*, and others, a particular and accurate account of every single Language. I shall think it sufficient to touch at present upon Generals only, and give you in a few Hints subject for any nicer Examination. Let us therefore suppose it to be shewn at large, by Men of Learning, that the several Languages of *Dalmatia*, *Muscovy*, the *Vandali*, *Croati*, of *Bohemia*, *Polonia*, *Lithuania* and fifty others reckon'd up by *Gesner*, are all Species with some Corruption of the *Sclavonit* p. Let us again suppose

p *Sclavonica* sive *Illyrica*, longè per *Europam* & *Asiam* se extendens, sub quâ *Dalmatica*, *Muscovitica*, *Vandalica*, *Croatica*, *Bohemica*, *Polonica*, *Lithuanica*, alizque ejus quasi Dialecti. *Walton*. Proleg. 1. §. 14. Hæc Matrix sive Lingua Boge (i. e. *Sclavonica*) in multas propagines diffusa est, *Rutenicam*, *Polonicam*, *Boemiam*, *Illyricam*, *Dalmaticam*, *Windicam* & alias quas unusquisque potest adjicere. *Joseph. Scal. Ling. Europ.* Enumeratio alphabetica populorum qui *Illyrica* (i. e. *Sclavonica*) lingua utuntur. *Abgazari* vel *Abgazelli* qui & *Gazari* circa mare *Caspium*, *Æstui*, *Arbenes*, *Bessi*, hodiè *Bosnenses* vel *Bosnaijenses*, *Bohemi*, *Barussii*, *Bulgari*, *Carni*, *Carniolani*, &c. *Gesner* in *Mithrid.* p. 60. Quis nescit natam esse ex *Sclavonica*, *Polonicam*

that the present Languages of *Germany*, *Helvetia*, *Suevia*, *Westphalia*, *Austria*, *Belgia*, *Wales*, *Denmark*, *Sueden*, *Norway*, and others have been all shewn to be several species of *Teutonick*^q. Let us farther suppose the Languages of the most Northern Nations to be several adulterated branches of the *Tartaric* or *Scythian*^r. To pass from *Europe* into *Asia* and *Africa*. Let us take it for granted, that the modern *Ægyptian* is prov'd to be a Dialect made up of *Hebrew*, *Greek*, *Latin*, *Arabick* and *Æthiopick*^s; that the vulgar *Æthiopic* was first introduc'd into common use, when the seat of the Kingdom was remov'd from *Axum*^t; That the Modern *Persic* is little else than a jarring

Hungaricam, *Bohemicam*, *Dalmaticam*, *Croaticam* &c. *Bochart.* *Geogr. Sacr.* Lib. 1. Cap. 15.

^q *Teutonica* sive *Germanica*, unde *Germanica communis*, *Helvetica* *Teutonica* præsæc proxima, *Suevica*, *Westphalica*, *Austria*, *Belgica* per *Flandriam*, *Brabantiam*, *Bataviam*, aliasque regiones disseminata, & *Cambrica*, sub quâ *Danicam*, *Suedicam*, *Norwegianam*, *Anglicam*, *Gothicam* numerant. *Walton.* *Ibid.* *Ex Germanica* (i. e. *Teutonia*) quis nescit natam esse *Belgicam*, *Anglicam*, *Danicam*, *Norwegianam*, &c. *Bochart.* *ibid.* *Scalig.* *ibid.*

^r *Tartarica*, quæ longè per septentrionem vagatur, ad quam multæ *Europæorum* & *Asiaticorum* linguae antiquæ referendæ, si *Bohernio* credendum, ut antiqua *Gallica*, & *Britannica*, cuius reliquæ adhuc in *Wallia* manent, *Hispanica antiqua*, *Turcica* &c. *Walton.* *Ibid.*

^s Quæ lingua (sc. *Ægyptia*) cum sit penitus delecta in *Egypto* primùm per *Græcos*, deinde per *Romanos*, postea per *Saracenos* & *Arabes*, & pauca superfint vocabula in monumentis literarum, non potest facile judicari aut aliquid pro comperto pronunciari de Lingua (sc. antiquâ) *Ægyptiorum*. *Biblioand.* ap. *Duret.* p. 380. *Bochart.* ubi suprà.

^t Relicta *Axum* translatoque in meditullium Regni imperio, Lingua hæc nostra (*Æthiopica antiqua*) in usu vulgai esse de-
coflux

conflux of Greek, Latin, Arabick, Tartaric² &c.
What is the natural and proper Conclusion
from all this? That Men of Learning have
in fact trac'd to their Source and Origin the
several Languages of the World of all Times?
That they either have or could possibly ac-
count for all the Varieties of them from
Reason and Nature, Mutability of Human affairs,
rise and fall of States and Empires? Impossi-

fuit. Etenim familiâ Zaged deficiente, cum alias Rex ex Semâ,
ubi ferè Ambaricè loquuntur, peteretur; nonnulli etiam ex
Rape Ambara ab exilio in Regnum adsciscerentur, Ambarica
dialectus in usum venit. Nam novus Rex, linguæ Tigrensis
(Gheez dicta) rudis, assumptis familiatibus, qui eodem secum
sermone utebantur, vernaculam suam in aulam & castra invexit;
quæ diu ibi & in vicinis oris locata, raro in Tigrum movebantur.
Eum secuti sunt cæteri Proceres atque magnates; ut mos est
Aulicis, Regis mores imitari ejusque dialecto uti. Sic Ambarica
lingua — cum aulâ & castris per universum Regnum ceu Re-
gia circumdata, brevi omnibus aliis dialectis, *ipsoque antiquæ &*
nobili nostra in communi loquendi Uſu prevaluit. Job. Ludolphus
Hist. Æthiop. Lib. 1, Cap. 15. Walton. Proleg. 15. §. 6. & seq.

u Sciendum est in Persicâ hodiernâ magnam esse mixturam
vocabulorum, ex Gentium varietate, quæ in Persiam variis tem-
poribus irruperunt, Grecorum, sc. Romanorum, Arabum, Tur-
carum, Tartarorum sub Tamerlane &c. Walton. Proleg. 16. §. 2.
Les Perses qui sont pour le jourd'huy en Perse, sont descendus
des Parthes, provenus & procedez de la Scythie, ainsi q' affeurent
les historiens modernes, la langue Persane du jourd'huy a grand
cours & vogue par la plus grande partie de l'Asie, & a autant
de Credit & Reputation que la langue Latine en a par tout
l'Occident, estant icelle langue procedée du mélange & com-
mixtion des langues Hebraïque, Chaldaïque, Syriaque, Sarrafi-
nesque, Arabesque, Turquesque, Moresque, Tartaresque, & autres
usitées par toute l'Asie. Dures. de Ling. Cap. 48. p. 497.
Zerdusht seu Zeratusht scriptis aliquam multos Libros de variis
subiectis, omnes Lingua antiquâ in plerisque locis jam obsoletâ.
Thom. Hyde Pref. ad Religion. Vet. Pers. Præmitto Persas di-
stinguendos esse in Veteres eorumque Sobolem & seros nepotes,
— & in moderniores; quæ moderniorum gens ut & eorum
ble,

ble, by all the Violence and Torture imaginable! For how is the great Hiatus and Intervall fill'd up between the Rise of the Modern and that of Language it self^w? Or how is it reasonable to pronounce one Language a branch and root of another, when there is no Similitude and Analogy discernable between them? The Learned French Nobleman *Mornaeus*, and others will teach

Lingua, olim ex aliquot aliis confusa est, partim ex Alienigenis *Sardcenis* & *Tartaris*, præcipue vero ex aliquibus *Indigenis Parthis* & *Medis* & veteribus *Persis* ad *Islemifum* descendentibus. *Id. Cap. 1.* Exæcæ quæ apud *Herodotum* & alios de lingua *Perſicæ* seu *Parthicæ* esse dicuntur, reveræ sunt ex *Medicâ*, vel fârem maxima earum pars. Illa ipsa lingua *Medica* est quæ hodiæ in *Elymaide* & *Mediâ* & *Parthiâ* & *Chorafân* (exceptis quibusdam locis) jam obtinet, & olim cum *Medico* Imperio ibi plantata fuit. Hæcque *Medorum Lingua Veterem Linguum Perſicam reddidit mixtam*, & pæne obsoletam efficit. — Lingua *Medica* ex aliis mixta est, sc. ex *Hebræâ*, *Gracâ*, & *Tensionicâ* seu *Gothicâ*. — Et haud mirum eß si ex *Parthorum* bello cum *Romanis* aliquæ voces *Latine* etiam in *Linguâ Partho-Medicâ* reperiantur, cum etiam *Phraates* & suos filios *Roma* educando misit. *Id. Cap. 35.*

w Enimvero, quæ de Linguarum plurimarum Origine ab *Hebræâ*, vel aliâ huic vicinâ, & successivo apud Populos præcipios & præcipue per Europam celebratos ortu — scribuntur, ea magnâ ex parte quidem pro veris aut verisimilibus haberi possunt; sed eß multa confidunt in incertissimis conjecturis aut traditionibus, sed nihil admodum faciunt contra primum ortum Diversitatis Linguarum in *Babel* hinc nominatâ quam *Moses* tradidit, & quæ quoisque processerit ab initio primo, nostrum non est determinare. Ut sic ex Linguarum Europaarum hodiernarum ortu à *Latinâ*, eß translatione in varias *Asiæ*, *Africæ* & *Americæ* partes jure nemo concluderit, nullam aliam Linguarum varietatem retrò obtinuisse, quam qua sic per saeculorum lapsum introducta fuit occasione diffusæ *Romanæ Potentiaæ*. *Markius Exercitat. Philolog. 1. §. 22.*

you the contrary y. It was obvious enough not only to great, but common Capacities, that if the Antient and Primitive Languages of Europe, Asia and Africa lay still undisco-

y Ut ratio ad primum aliquem hominem nos deduxit, ita & ad unam aliquam primam linguam nos eadem deducat oportet &c. Et hanc quidem temporis progressu multipliciter immutatam fuisse suspicari quis posset, si dialecto tantum different. Sed multas linguas esse nemo ignorat, quarum radices omnino diverse sunt, & qua nil prorsus commune habent, nisi paucula forte verba; una cum peregrinis mercibus commeantia &c. Superest, ut qui colonias in variis Orbis partes duxerunt, illas consul-to excogitarint. At quæ Vanitas! & quæ ætas in eam rem sufficiat? Et quid inde commodi aut inventores aut comites sperare possint? Imo quis calamitatem & cladem publicam esse non videat? non scientiam, sed ignorantiam, non voluptatem sibi, sed posteris tormentum? Ergo dictat nobis hic Ratio, quod Scriptura dicit, ab initio unam solummodo linguam fuisse, & ab hominibus non linguas certè divisas multiplicatae, sed à linguis Homines. Mornæus ap. Joan. Marckium Exercit. Philolog.

1. §. 22.

Unde tot Linguarum Varletas per Orbem Terrarum, si non Divina immissione? Præadamita nescio unde derivet sermonum diversitatem. Scio illud, nec unam quidem Linguam produci posse coniunctis Sapientum consiliis, nec unquam factam esse. Posunt sibi fingere voces multas diversas ut ne intelligantur, sed linguam tota ratione suâque plenitudine aliam nulla hominum sapientia genuerit. Hæc quidem natura linguarum est, ut facile habitum mutant. — Sed aliud est efflorescere alia vocabula, aliud lingua genium universum intercidere. Linguam posse interire fatemur, sed missionibus gentium & longo seculorum lapsu, qui tamen radices relinquit, et si comam ramosque & Grammaticam mutet, uti factum in Linguâ Gallicâ, Italica, Hispanica, quæ de radice Latina, succissâ illâ primâ Romani veterisque Sermonis Arbore, propullulârunt. Linguam igitur deleri, & penitus novam enasci non eveniat annorum millibus, nisi induxit peregrinitatem ab alio Sermone. Sic autem opprimitur potius, quam ætatis suæ senio & vitio emoritur. Adeò dixeris illas quæ hodiè extant sermonum diversitates & differentias esse mixturas & farragines illarum Linguarum quas Babylone Deus hominibus immisit. Schotanus ap. eund. ibid. §. 24. Vid. et. Wooton Confus. Babel.

ver'd.

ver'd, without any natural *Source or Origin* as sign'd them by *Men of Letters*, the Scripture-History could not possibly suffer the least Imputation or Prejudice from tracing the modern Derivatives, Dialects, and Branches, the genuine Offspring of length of Time, and the *Mutability of Human affairs*. And that this is really the Case, we have ample assurance from the tacit and express Confession of Linguists and Criticks. Who is there among them of Note and Character that offers and pretends to trace with *Demonstration* (as you term it) the *Teutonick, Tar-
tarick, Sclavonick, Greek*, (which are call'd *Matrices or Mother-Languages* *) to any other Source but that of *Babel*? Who is there, that tells us the Antient and Original Languages of *Ægypt* and *Africa*? Who has ever deduc'd the Natural Cause and History of the *Persian* and the *Chinese*? Or what was the Language of *Carthage* before the *Phœnici-
an* was there introduc'd by *Phœnician Colonies*? To say nothing of those mention'd in the *Acts of the Apostles* Ch. 2. v. 9. & seq. From hence you may see one evident Reason why *Men of Letters* in tracing the *Origin of Lan-
guages*, have seldom thought it necessary to run back to *Babel*. Because the Language whose Origin has really been trac'd by the *Men of Let-
ters*, had no Existence till hundreds nor to say

* *Walton. Proleg. 1. Joseph. Scalig. Ling. Europ.*

thousands

thousands of Years after the building that Tower. For what a ridiculous Figure would *Gesner* or *Scaliger* or *Bochart* have made in Chronology, and Critique, if they had refer'd the *French*, *Italian*, *English* and many other Tongues to the Babel-Confusion ! As on the other side, what arrant Triflers and Children in Reason must they have necessarily appear'd, if because they had found some Languages, taking their Rise from natural Causes 4 or 5 hundred Years ago, they had argu'd against any miraculous Variety of Languages at the Distance of 4 or 5 thousand ! I am almost weary of explaining a Thing so Clear and Palpable. I will therefore add but one word or two more on this Head, in Relation to the *Hebrew*. You seem to think that because the *Hebrew* has been prov'd by many Antients and Moderns, to have been the first and common Language of Mankind, it has also been prov'd, that all other Languages are to be look'd upon only as so many *natural* Dialects or Branches of it. But this is a great Error; (and I have in part confuted it before) For your Inference is not supported either by Antients or Moderns. You quote St. *Jerom* in his Comment on *Sophoniah* for your Opinion, but utterly mistake his meaning. He did not intend to insinuate any doubt of the Babel-Confusion (for that would directly contradict what he says on

another occasion^{z)} but the Sense of the Passage is only, that as the Hebrew is Prior to all other Languages, so many Hebrew words have pass'd out of that into other Tongues. And thus He explains himself in his Comment on *Isaiah*^a. And thus he is understood, and interpreted by *Pererius* and *Bochart*^b. As to the Moderns, it cannot indeed be denied, that *many* of them have endeavour'd to prove that the Hebrew was the first and common Language of all. But I will venture to affirm, that you cannot produce any single Modern of considerable Character and Learning, that ever endeavour'd to prove, that in Process of Time, through the Causes above hinted at, i. e. purely natural Causes, all other Languages sprang out of it as naturally as many shoots from the same Root,

z) Tradit. Hebraica in Genes. 10. Nemrod, Filius Chus armis inficiet primus in populo Tyrannidem, regnavitque in Babylone, quæ ab eo quod ibi confusa sunt Lingua Turrim ædificantium Babel appellata est. Babel enim interpretatur confusa. — Heber, à quo Hebrei, vaticinio quodam filio suo Phaleg nomen impoluit, qui interpretatur, Divisio, ab eo quod in diebus ejus Lingua in Babylone divisa sunt.

a) Omnia pene Linguarum verbis utuntur Hebrei. Comm. in Isa. Lib. 3. Cap. 7.

*b) Pererius in Genes. Lib. 16. Hactenus ex Augustino. Cujus Opinionis summa est, Hebream Linguam fuisse primam omnium, eaque usum esse omne Genus Hominum ante ædificationem turris Babel. — Eadem est B. Hieronymi sententia, is enim super tertium caput *Sophonia*, &c. Bochart. Geogr. Sacr. Lib. 1. Cap. 15. Communis illa omnium hominum lingua qualis fuerit, his verbis docet Hierosolymitanus Interpres &c. — Sic Hieronymus in *Sophonia* Cap. 3. afferit Lingham Hebraicam omnium Linguarum esse Matricem.*

many

many branches from the same Stock. I can easily guess at the Cause of your mistake; You perhaps might have seen some Learned Moderns deriving other Languages in some measure from the *Hebrew*; this I know to have been done by several, from *Buxtorf*^c, Bp. *Walton*^d, and others. But they did not derive them from the *Hebrew* by natural Causes, or in *Process of Time*, excluding all Intervention of the Divinity, for they all believ'd and follow'd the Scripture History, as I have shewn you before. Those words of yours therefore are added without any ground or Foundation, and speak at random nothing but Fancy and Fiction. And besides this the most judicious Bp. *Walton*, deservedly Censures them for going so far in this sort of *Derivation* as they did. For the whole ground and strength of their Argument, was the Appearance of many *Hebrew* words in other Languages, whereas the same thing happens in almost all sorts of Languages with regard to one another. There being hardly any one Language known, that does not borrow great numbers of Words from others, as well as from the *Hebrew*^e. While I was

^c *Buxtorf. Diff. 2. p. 65.*

^d *Walton. Proleg. 3. §. 8. Proleg. 1. §. 10.*

^e *Statuendum est non omnes Linguis ex Hebraicis ortas esse, ita ut reliquæ ejus tantum sint Dialecti, prout multi opinantur, qui omnes Linguis ad Hebraicas Origines revocare student. Est quidem Hebraea omnium antiquissima; ejusque Reliquæ*

writing this, I met with Dr. *Wooton's* Dissertation on this very Subject, I read it over with a great deal of Pleasure and with equal satisfaction, to find so curious a Critick agreeing with me in every Article, where we both had touch'd upon the same point. It may possibly be imagin'd that what he relates of Mr. *Le Clerc*, Mr. *Reland*, and some others, is a strong Confirmation of what you had suggested, that the *story of Babel*, had not made any great Impression on Men of Letters. He tells us indeed ^f, that several very good and religious, as well as very Learned and Ingenious Men, had thought that the only Act of God in the Babel-Confusion was the making the Workmen quarrel; and thereby inducing them to part, and so leave their Work unfinish'd. But yet, you see, some *Act of God* they all appear to have believ'd in that extraordinary

quædam in omnibus ferè Linguis reperiuntur; quædam etiam Linguae magnam cum *Hebreâ* affinitatem habent, præsertim quæ *Babylonî* viciniores, ut de *Chaldaicâ*, *Arabicâ*, *Syriacâ*, *Ethiopicâ* & aliis videmus, unde ejus *Filiae* & dialecti impropriè dici possunt; propriè tamen & strictè loquendo, linguae sunt diversæ, quarum qui unam callet, alteram fortè non intelligit. — *Multa sanè Verba* sunt in *diversis Linguis*, quæ eundem sonum, imò & significationem habent, non tamen ejusdem sunt Originis, nec *Linguarum una ab alterâ derivatur*. Similitudo enim hæc Vocabulorum quarundam Casu accidere potest, prout multi sunt vultu similes, non tamen ab iis prognati quorum vultus referunt; & nulla ferè est *Lingua*, qua ex aliis verba quædam non sit munita, ex commercio mutuo, coloniis novis, aliisque Causis. *Hoc itaque fixum sit, varias & reverâ diversas fuisse linguas primevas non Prime Dialetos.* Proleg. 1. §. 10.

^f Pag. 6, 7.

Event,

Event, agreeably to the sacred Text, and look'd upon it to be equally the work of God, whether they quarrell'd with one another by his Command, or parted for want of understanding one another's Speech. They like Men of Judgment and Understanding, knew very well the just and proper Extent of their own Knowledge, and found no manner of Difficulty in reconciling whatever Discoveries they made either probable or certain, with sacred History. So that your fallacious Insinuation, that any *Men of Letters* had rejected the whole *Story of Babel* as recorded in *Genesis*, is without the least Countenance from any Quarter. It is saying and inferring more than was ever thought or dreamt of, by the *Tracers of Languages*, they being Men of Religious Principles founded on Reason, Learning, and Truth, that had studied themselves into the justest Abhorrence and Contempt of all Profaneness, Impiety, and *Free-thinking*. The only account that I can possibly give of your gross Misrepresentation of them, is from your not distinguishing between Scripture itself and one certain Interpretation of it. As to Scripture, there is not a single Verse, Word, or Syllable in the 11th Chapter of *Genesis*, relating to the Babel-Confusion, whose divine Authority was ever Disputed by the *Tracers of Languages*. The only thing in Dispute and Con-

Controversy among them, was the proper Sense and meaning. שפה Sapha Lip, or Language, נבלת Nabelá let us confound, & בָּלָל bá-lá confounded, were ever allow'd to be of sacred Original, however the Men of Letters were divided in their different interpretations of those words. And you may with equal propriety of thought and Expression, suggest and pronounce other Passages innumerable in both Old and New Testament, suspected, uncertain, precarious, and making but little impression on Men of Learning, because their Obscurity and Ambiguity has so much divided the Men of Learning in their Opinions about them.

The whole of what has been said, may receive so much Light and Confirmation from the late very Learned and judicious Compilers of Universal History, that I need not scruple inserting the following Passage from them.

The speaking one common language (though it might be of advantage to mankind in other respects) yet being the great obstacle to that division of them into distinct nations which GOD had for most wise purposes resolved on, he thought fit to break this bond which held them so strictly together, and confound their language, that they should not understand one anothers speech; the natural consequence of which was that they were scattered abroad upon the face of all the earth.

earth. This event is mentioned by profane historians, who write that mankind used one and the same language till the overthrow of the tower of Babylon; at which time a multiplicity of tongues was introduced by the gods: whereupon wars ensued, and those whose speech happened to be intelligible to each other, joined company, and seized such countries as they chanced to light upon.

As to the degree of this Babylonish confusion, and the manner wherein it was effected, there is great diversity of sentiments. Several learned Men, prepossessed with an opinion that all the different idioms now in the world did at first arise from one original language, to which they may be reduced, and that the variety which we find among them is no more than must naturally have happened in so long a course of time, supposing a bare separation of the builders of Babel, have been induced to believe that there were no new languages formed at the confusion, but that the most that was done was only to set those builders at variance, by creating a misunderstanding among them. This some think to have been effected without any immediate influence on their language, which seems contrary to the words and obvious intent of the sacred historian: others have imagined it brought about by a temporary confusion of their speech, or rather of their apprehensions, causing them, while they continued together, though they spake the same language, yet

yet to understand the words differently. A third opinion is, that a variety of inflexions was introduced, and perhaps some new words, which disturbed and perverted the former manner of expression: and this might occasion different dialects, yet could not create new languages. But none of these explications seem fully to answer the apparent design of Moses, which was not only to inform us how mankind were at first dispersed and broken into so many different nations, but to account for the diversity of their languages; a thing very difficult, if not impossible to do, without having recourse to some extraordinary interposition of the divine power. For though time, intercourse with foreign nations, commerce, the invention and improvement of arts and sciences, and the difference of climates cause very considerable alterations in languages, yet the utmost effect we can imagine them to have will not come up to the question. We cannot conceive a language can thereby be so much disfigured, that all the general marks and characteristics should disappear. It is not easy to apprehend how all the words of a language should be intirely changed for others; nor is there any one instance to be given of any such total change: but it is next to impossible to conceive that so great a diversity as we find in the frame and constitution of languages, wherein the grand and essential differences between them consist, rather than in the words which compose them,

them, (as may be observed in the accounts we shall hereafter give of the several languages of which we have any knowledge) could ever have been occasioned by the causes assigned above. The present diversity of tongues in the world is prodigious; and considering the time that has elapsed since the building of Babel, and the alterations made in some known languages in the course of one, two, and three thousand Years, (which alterations we constantly find greater or less in proportion to the intercourse the nation has had with foreigners) and considering that there are many tongues, which when compared with others have not the least affinity, so that a man must be the greatest visionary in the world to imagine them the offspring of the same parent, it seems to us that the variety of idioms now spoken can be no way possibly accounted for, without either approving the preadamite system, or allowing a formation of new languages at Babel. A very learned man, who warmly espouses the notion of deducing all languages from one, is yet so sensible that exceptions must be made, that he himself excludes the Languages of America and of the Indian islands out of the Number; adding, that some have thence rashly imagined, that the Men who speak those tongues are of a distinct species, and not the descendants of Adam: which confession is enough to overthrow the hypothesis he would maintain.

Some learned men however have endeavoured

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to derive all languages in general from the Hebrew, which they imagine to be the parent of all others. That they should succeed very well in finding a great conformity between that and the other oriental tongues is no wonder, since they are manifestly sprung from one common original; though it be difficult, if not impossible, to distinguish the mother from the daughters. That they have also given tolerable satisfaction in deducing from the same tongue several words not only in the Greek and Latin, but in some other European languages, is not matter of much surprize, considering the great intercourse several nations of our continent had with the Phœnicians, whose mother tongue was the Hebrew. But when these Writers venture out of their depth, and pretend to deduce the more remote languages from the same fountain, they only strew their ignorance, and make themselves ridiculous to all who have but a moderate skill in those tongues; for a proof of which we could produce a multitude of examples from a celebrated and laborious work of that kind. As to the peculiar excellencies found in the Hebrew tongue by some of its patrons, and which they imagine to be an additional proof of the justness of its pretensions, we may say something hereafter, when we come to give an account of this language.

Upon the whole, we think we may reasonably conclude, with a very learned person whose sentiments on this head we entirely approve, that

upon

upon the confusion of Babel there were new languages framed; which languages have been the roots and originals from which the several dialects that are, or have been, or will be spoken as long as this earth shall last have arisen, and to which they may with ease be reduc'd.

In what manner these new languages were formed is a question hard to be determined; it seems by the Mosaical account, which is so solemn, and represents GOD as coming down in person to view the work of these builders, that it was the immediate act of GOD; and some have thence concluded, that he effected it by inducing an oblivion of their former tongue, and instantaneously infusing others into their minds, according to their several nations. The Jews imagine this was done by the ministry of Angels, seventy of whom descended with GOD, and were each of them set over a nation to which they taught a peculiar Language; but Israel fell to the lot of his own inheritance, the LORD's portion being his People, and therefore, they say, they retained the primitive tongue. Others have supposed, that GOD did no more than cause them to forget their first language, leaving them to form new ones as they could; but this must have taken up some time, and could not answer the immediate occasions of mankind. As it would be to little purpose to enquire so curiously into this matter, as some have done, the best we can do is to conclude, that it was effected instantly, in a

way and manner of which we can give no ac-
count.

It would be of as little use to collect the se-
veral opinions in relation to the number of lan-
guages formed at Babel: we may as well al-
low the number of seventy, just mentioned, as
any other. We only know from Moses, that the
Canaanitish or Hebrew, the Syriac and Egyp-
tian languages were formed so soon as the time
of Jacob. It is most probable that the lan-
guages of the chief families were fundamentally
different from each other, and that the sub-lan-
guages or dialects within each branch, for the
sake of immediate intercourse, had a mutual af-
finity, some more, some less, according as they
settled near or farther from each other. And
this was sufficient to bring about the designs of
GOD to divide mankind into distinct societies,
kingdoms, and commonwealths, and thereby to oc-
casion the making of wholesome laws, the keeping
of strict discipline, the encouragement of labour
and industry of liberal arts, and all social ver-
tues, and the suppression of such vices as weak-
en government and introduce a corruption of mo-
rals. All which opened a new scene of provi-
dence, with a surprizing variety of wisdom, in
the government of the world.

Before I dismiss this Subject, I cannot
but offer a Consideration or two in answer
to what Mr. Le Clerc has observ'd on the
word *תָּהָא סָפָה*. He would have the word
in-

interpreted *Agreement* or *Confederacy* not of *Language*; and then the 1st verse of *Genesis* Chap. 11. will run thus. *And the whole Earth was one Agreement, and of one Speech.* Now besides what Dr. *Wooton* has justly objected to this Interpretation, I cannot but think it very material, that the Verse concludes, *וְהַבָּרִיא אֶחָדִים* *and of one Speech.* Which to me is a manifest exposition of the foregoing words, or at least such a Restriction of them, as renders Mr. *Le Clerc's* interpretation of the word *Saphe* either improper or ineffectual. But a Passage a little lower seems to be a clear and indisputable confutation of it, in verse 7. *Let us go down and there confound their Language, that they may not understand one another's Speech.* These last words have a singular Weight and Authority in them, and serve not only to overthrow Mr. *Le Clerc*, but to establish also the general Opinion, that Confusion of Languages was really an Act of the Divine Power and Wrath. The *Hebrew* word which we translate *Speech* is *Saphe*, as in the beginning of this 7th and the 1st Verse. Now substitute in this place Mr. *Le Clerc's* *Agreement* or *Confederacy*, and then the Passage will run thus, *that they may not understand one another's Confederacy.* Where is the Sense? Every one must see the evident necessity of interpreting *Saphe*, with *Vatablus*, *Drusius*, *Bochart*,

chart, *Grotius*, and others, *Lip or Language*. And if *Sapha* must necessarily have that Sense in the latter part of the Verse, it must also have the same Sense in the beginning both of this 7th and the 1st Verse, in order to preserve the just *ἀνδροις*. This Argument, I confess, seems to me unanswerable, and perhaps its force may be favourably allow'd by so great a Professor of Reason and Critique as Mr. *Le Clerc*.

I will now conclude this Discourse with several very remarkable and considerable Testimonies neither *Jewish* nor *Christian* in favour of the *Mosaick History of Babel*. The first is from a Fragment of *Abydenus's Assyrian History* preserv'd in *Eusebius*.

There are some (says he) who relate, that the first of Mankind, rising out of the Earth, and elated exceedingly with their (prodigious) strength and size, and thinking, to make themselves superior even to the Gods themselves, rais'd a monstrous high Tower, and that they had almost got up to Heaven, when the Winds coming to the Assistance of the Gods, overturn'd their structure about them; and that having continued till

g *Præpar. Evang. Lib. 9. Cap. 14.* Ἐπὶ δὲ λίγοις τὸς πρώτης ἐν γῆς ἀναγέννητος, ράμη τε καὶ μεγίστης χαυναθίστης, καὶ δὲ Θεῶν καταφροντιστας ἀμείνονας ἦναι (πύργων) τύρσιν ἀλέστος ἀερίσειν, ἵνα τὸν Βασιλάντα ἐστιν ἄδει τὸν εἶναι τὸν ἄραντα. καὶ τὸς ἀκμῆς θεῖοις βαθέοντας (vcl. βονθέοντας, *Cyrillo* ἀνθέοντας) ἀνατρέψυσαν τοῖς ἀντοῖσι τὸ μυχάνησαν τὸ δίπλα ἐξεπιπλάνησαν Βασιλάνα. Τίοις δὲ οὗτοις ὁμογλάσσεις ἐν θεῶν πολύθρον (forte, πολύθρον) φανταστέονται.

that

that time of one and the same language, were thenceforward divided by the Gods into many. This passage of *Abydenus*, is quoted likewise by *Cyril*, in his first Book against *Julian* with very little Variation.

The next is of the famous *Alexander*, call'd from his great Learning *Polyhistor*, who flourish'd in *Sylla*'s time, about the 173d Olympiad. He not only appears as an Evidence himself, but produces two others in Attestation of the same thing. Thus he speaks in *Eusebius*^b.

Eupolemus in his *Treatise of the Jews* (the Latin Interpreter *Vigerus* is much mistaken in his Version of this Passage) says, that *Babylon* the *City of Assyria*, was first built by those who were sav'd from the *Deluge*; that they were *Giants*, and that they were the Persons that rais'd the *Tower*, so much celebrated in *History*. But that upon its being overthrown by the immediate *Act of God* the *Giants* were dispers'd over the whole *Earth*.

The same Author in *St. Cyril* produces a *Sibyl*, delivering Her self to this effectⁱ.

^b Ibid Cap. 17. Ἐυπόλεμος δὲ ἐν τῷ παρὶ Ιudeiāν, τῆς Ασυρίας (not as in the Editions, Ιudeiāν τῆς Ασυρίας,) Φοσὶ πόλιν Βασιλειῶν πρώτον ρῦπον οὐκέτην ὑπὸ τῶν διασπαίστων ἐν τῷ κατεκλυσμῷ εἴη δὲ ἀντὶς Γίγαντας οἰκοδομεῖν δὲ τὸ ισορθμευτὸν πύργον. Πεσόντος δὲ τότε ὑπὸ τῆς τὸ θεῖον ἴνσηγέτας τῆς Γίγαντας διασπαζόντας καθ' ὅλη τὴν γῆν.

ⁱ Lib. 1. cont. *Julian*. Σιβυλλα δὲ Φοσιν, ὅμοφάσιν ἔταν απάγγαντας τῶν ἀνθρώπων, τίνας τύτων πύργον ὑπερμεγεῖθη οἰκοδομῆσαι, ἐποιεῖς τὸν κρατὸν ἀναβάσσοι, τὸ δὲ θεῖον ἀνέμοις τῷ πύργῳ ἐνθυμησάντος, ἀριστερήν ἀντὸν καὶ οἰκητὴν φαγεῖν ἐκάστει. διὸ δὲ Βασιλεῖα τὴν πόλιν κληροβούλη.

The *Sibyl* says, That all Mankind being (so some time) of one Language, some of them built a prodigious Tower, in order to scale Heaven; But that God sending down his Winds upon the Tower, (totally) overthrew it and gave to every one a distinct Language; and that from thence the City was call'd Babylon.

The very words of the *Sibyl* are extant in *Josephus's Antiquities*^k.

These small but rare and valuable Fragments of Antiquity, how little soever they may seem to influence the Question in dispute, may at least, I hope, have the general Effect of all other antient History upon you and the Reader, in giving a sensible Pleasure to the Mind, and agreeable Entertainment to a Learned Curiosity.

^k Lib. 1. Cap. 4. Πρεσβύτεροι τοῦ πόργυα τάτου, καὶ τῆς ἀλλοιοῦ τῆς τῶν ἀθρέσκων, μέρουστα καὶ Σιδῶνα λίγυστικτος οὐτεις. Βαρραὶ μορθῶν θάτεροι τῶν ἀθρέσκων, πόργυα ἀκαθάποντα πίνειν οὐδελέπειδε; ἐπὶ τὸν ὑρανὸν ἀκαθησαμένοι δὲ αὐτούς. Οὐδὲ οὐρανούς οὐδεποτέ φαγεις, ἀπέτρεψαν τὸν πόργυον, καὶ ιδίαν ἱκάνη φρίνην ἔσπειδε.



PHILOBIBLIGUS